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BACKGROUND TO THE DAILY DAF

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SHEKALIM 11

*****GIRSA SECTION*****

We recommend using the Girsas of the Vilna Gaon printed in the margins of the Vilna Shas, and the commentary "Tiklin Chadetin" upon which they are based. This section is devoted to any *OTHER* important corrections that conform to the commentary of the Tiklin Chadetin which are not noted in the Hagahos ha'Gra, and Girsas corrections in the text of the Tiklin Chadetin itself.

[1] גמרא יא. [שורה 37]
ואם [לאו] לנו יופסלו בlijna
לפי גירסת הספרים, חיבת "לנו" מיותר, וליתא בדף"י (ונעין גידשת הנגר"א)

[2] משנה יא. מפרישין ממנה שכיר האומנים
בחוס', שבונאות י: מחקו חיבת "ממנה" (ומאן דgres לה, מפרש דקאי נעל
הלשכה, ולא נעל הקטורת)

[3] תקלין חדתין יא. ד"ה ומשמי לא היו מודין (בסיומו)
אלא לדר"ש
צ"ל אלא לכלי שרת

[4] תקלין חדתין יא. ד"ה ה"ג רחנין חמן
תוספთא *בسف"י*
צ"ל *בפ"י סוף ה"ב*

[5] תקלין חדתין יא. ד"ה בירוצי לח
ומטנמא דר"ע
צ"ל ומטנמא דנעך

[6] הנחת הנגר"א יא. אותן [א]
דאייר ממעת קרן
צ"ל דאייר לא ממעת קרן

[7] תקלין חדתין יא: (בראש העמור)
דאמך תיחול קדושת מעות
צ"ל *וזאמך* תיחול קדושת מעות (שיטת מקובצת מעילה שם)

**(ובתקlein חזרין, מתייתת "כיוון דמתנדב" הוא מלשון רשי", ולא מלשון הנמרה,
בمعنىיה)**

**[8] תקלין חזרין יא: ד"ה והן שהיו חייבין
ושפיר מחלין על הקטורת, והמשות יפלוכו,
צ"ל ושפיר מחלין על מעות האומניין, והמשות יפלוכו,
(וכן מוכח דבריו لكمן בהמשך)**

- 1) [line 3] - **שחצית** - haughtiness
- 2) [line 4] - **ככרי זהב** [4] - golden talents of silver, each equal to 1500 Shekels
- 3) [line 9] - **איך לך למשור** - can you say
- 4) [line 10] - **מאי כdon (= Mai Tannma)** - what is the [real] reason [that they made a new ramp each time]?
- 5) [line 11] - **סلسול** - dignity
- 6) [line 11] - **זיזין** - wooden projections
- 7) [line 12] - **שלא יצאו ויציצו הכהנים ויטמאו** [2] - (a) so that the Kohanim who lead the Parah Adumah across the bridge should not stick out their heads and peer over the edge, making them Tamei from Tum'as ha'Tehom (GILYON HA'SHAS); (b) (without the word in brackets) so that the Kohanim who lead the Parah Adumah across the bridge should not peer at things that would cause them Tum'as Keri (TIKLIN CHATEDIN)
- 8) [line 15] - **כהדא בר זמיןא** - like the [following] incident involving Bar Zamina (the name of a person)
- 9a) [line 15] - **אייחפקד גבי'** [15] - [who was appointed as a watchman for a sum of money that] was deposited with him
- b) [line 15] - **מדל דיתמאין** - belongings of orphans
- 10) [line 17] - **די הפסדה** - that the losses
- 11) [line 17] - **ואגרה** - and the profits
- 12) [line 21] - **שוכר להקדש** - and the profits go to Hekdesh

סעיף רביעית

If the suppliers of wine and flour for Nesachim in the Mikdash were paid an initial price of one Sela per four Se'in of flour, for example, and the price went up such that three Se'in now sell for a Sela, the suppliers must provide four Se'in. The Halachah states that Hekdesh has the upper hand. The extra "Se'ah Revi'is" is called Mosar Nesachim according to Rabbi Chiyah bar Yosef, and Hekdesh may sell it for a profit.

- 14) [line 23] - **לבירוצין** - Hekdesh buys its supplies in *heaping* measures and sells it in exact, evened-out measures. The extra flour is called Mosar Nesachim and Hekdesh may sell it for a profit.
- 15) [line 28] - **ונמדו מנ' יספק מז'** - see above, 13.
- 16) [line 30] - **לא הי מודים בפירות בקי' למובה, אבל מודין הי בכל' שרת** - that is, according to Rabbi Yochanan, although Rabbi Akiva and Rabbi Chaninah Segan ha'Kohanim agree with Rabbi Yishmael that Hekdesh profits when the price of their supplies changes in middle of the month ("Se'ah Revi'is," see above 13), they disagree as to what use is made of the profits. Rabbi Akiva and Rabbi Chaninah assert that they are used to buy utensils of the Beis ha'Mikdash (and not for Kayitz ha'Mizbe'ach as Rabbi Yishmael rules).

17) [line 31] **נְדָרָנִים (= נְדָרָנָה, הַנְּדִחָה)** - regarding the following [case of Birutzei Tzibur] we have no question

18) [line 35] **וְאִפְילוּ בִּידּוֹצִי יִבְשָׁה** - that is, the Halachah is that when Klei Shares are filled to a heaping measure with liquids, the slight overflow that rises above the lip of the Kli becomes Kadosh. However, when they are filled to a heaping measure with solids the overflow does not become Kadosh (Mishnah, Menachos 90a). The Gemara is asking whether the overflow of solid products, although it is not Kadosh, is also used to purchase Klei Shares. (Even though it is not Hekdesh, the overflow certainly belongs to Hekdesh and is part of their profits).

19) [line 38] **לִינָה**

Any part of a sacrifice that was not offered on the Mizbe'ach before dawn becomes disqualified. This is learned from the Pasuk, "v'Lo *Yalin* Chelev Chagi Ad Boker" ("do not allow the fat of My offering to remain overnight until morning." - Shemos 23:18) and "v'Lo *Yalin* la'Boker Zevach Chag ha'Pasach" ("do not allow the Passover sacrifice to remain overnight until morning." – ibid. 34:25) (Sefer ha'Chinuch #90)

20) [line 40] **מִפְרִישִׁין (מִמְנָה) שָׁכָר הַאוֹמְנִין** - we separate from it the value of the wages of the craftsmen

21) [line 42] **בְּשֶׁכְרָן** - for their wage

11b-----11b

22) [line 3] – **בֵּית גַּרְמוֹ** - the family of the house of Garmo, who were experts in the art of baking the Lechem ha'Panim

23) [line 3] – **בֵּית אַבְטִינָס** - the family of the house of Avtinas, who were Kohanim who compounded the Ketores (and were the only ones who could identify the Ma'aleh Ashan, an herb which caused the smoke of the Ketores to rise in a column)

24) [line 4] – **בְּפִיטּוֹם הַקְטוֹרָת** - compounding the Ketores

25) [line 9] – **מִקִּיצִין בָּהָן אֶת הַמּוֹבֵחַ** - they use them to buy Olos when there are no other sacrifices to bring on the Mizbe'ach

26) [line 11] – **וְכֹה (= וְהַכֹּא)** - and here

27) [line 12] – **דָּאִיחַפְלָגָן (= דָּפְלִיגַי)** - that they argued

28) [line 13] – **פִּיטּמָה** - if he compounded the Ketores

29) [line 24] – **מִכְתְּשָׁת** - the mortar with which the Ketores was pounded

30) [line 34] – **שְׁנִיאָה (= הַכֹּא שְׁנָאִי)** - here it is different

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SHEKALIM 12

*****GIRSA SECTION*****

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[1] משנה יב. [שרה 19]
יינות שמנים ועופות, ר' *אליעזר* אומר
צ"ל יינות שמנים ועופות, ר' *אליעזר* אומר
(כ"ב הרע"ב, והתק"ח ל�מן סוף יב:, ועי' מה שכחבנו ב- Chart #1, השרה 1)

[2] תקלין חדתין יב. ד"ה אבל מקדיש נכסיו
רעהי מוקי
צ"ל *דאה* מוקי

[3] תקלין חדתין יב. ד"ה מתני' אמרה
יוצאיין לחולין *ליגזום*
צ"ל יוצאיין לחולין *ליגזון*

[4] גמרא יב: [שרה 23]
אמר ר' אני רואה את דברי בית שמאי
צ"ל אמר ר' *אין* אני רואה את דברי בית שמאי
(תק"ח ושאר מפרשים, וכ"ה במסכת תמורה ב.)

[5] תקלין חדתין יב: (בריש העמוד)
דתקשי מזבח *בעל מומין* שווין
תיבות *בעל מומין* מיותרים

[6] תקלין חדתין יב: ד"ה ה"ג ולימא
ותקדיש קדושת הגוף *בשולח* וקייבת
צ"ל ותקדיש קדושת הגוף *בשולח* וקייבת

[7] **תקלין חדתין יב: ד"ה כתיב זכר**
ממיינטמא *דחתמיט*
צ"ל ממיינטמא *דזוכר*

[8] **תקלין חדתין יב: ד"ה שבטא דכדכדא בינויה**
ומרבין *ביבקר* דומיא *דקרבן*
צ"ל ומרביין *ביבקר* דומיא *דבקר*

□

- 1) [line 15] - **השוה את מודותין** - he said the same thing (gave an equal measure) regarding everything that the person was Makdish, that both the value of the person's animals and his other possessions go to Bedek ha'Bayis
- 2) [line 17] - **המקדיש בפיروس** - a person who is Makdish by specifying that both his animals and his other possessions are Hekdesh (and does not say that the animals are for the Mizbe'ach) (see Insights)
- 3) [line 23] - **ח'יפתר** - explain it
- 4) [line 24] - **בית אבטינוס** - the family of the House of Avtinus (who were experts in the art of making the Ketores)
- 5) [line 24] - **יש בקדשי בדק הבית** - there are stringencies that Kodshei Bedek ha'Bayis have which are not shared by Kodshei Mizbe'ach
- 6) [line 28] - their production, e.g. a hen's egg and a cow's milk
- 7) [line 29] - **הנינה (= הנאה)** - benefit
- 8) [line 39] - **במה פליגין** - in which case do Rabbi Eliezer and Rabbi Yehoshua argue
- 9a) [line 39] - **במקדיש נכסיו** - when a person is Makdish various possessions (which also include his animals)
- b) [line 39] - **במקדיש נדרו** - when a person is Makdish only his herd
- 10) [line 40] - **כל נהמא מודוי (= כולי עלמא מודים)** - everyone (they both) agree
- 11) [line 46] - **לא שנייה (= לא שניא)** - there is no difference
- 12) [last line] - **מתני' אמרה כן (= מתני' מסיע ליה)** - the Mishnah states this (and supports your statement) (TIKLIN CHADETIN, P'NEI MOSHE); (b) is this what the Mishnah states? (rather, the Mishnah contradicts your statement) (KORBAN HA'EDAH)

12b-----12b

- 13) [line 5] - **אין חימר (= אם תאמר)** - if you will say
- 14) [line 7] - **ליידה מילה (= לאיזה דבר)** - for which thing? as far as what?
- 15) [line 14] - **אם מין במיינו הוא חילוק עליון** - if he (Rebbi Shimon) argues with regard to a type of animal [that was sanctified] in place of the same type of animal (that is, when one sanctifies a two-year-old ram to be brought as a Korban (e.g. Asham Metzora) which requires a one-year-old sheep, Rebbi Shimon maintains that it is not Kadosh at all, then certainly when one sanctifies the wrong type of animal altogether, such as a female animal to be brought as an Olah, Rebbi Shimon will hold that it is not Kadosh at all)
- 16) [line 28] - **מהו כדונ (= במאי פליגין)** - in which case do they argue
- 17) [line 28] - **ההין אמר (= קסביר)** - that Tana held

18) [line 31] **שְׁבַר אֶל אַהֲרֹן וְאֶל בְּנֵי יִשְׂרָאֵל וְאֶל כָּל בְּנֵי יִשְׂרָאֵל וְאֶמְרָת אֱלֹהִים**
אִישׁ אִישׁ מִבֵּית יִשְׂרָאֵל וּמִן הַגָּר בַּיִשְׂרָאֵל אֲשֶׁר יִקְרַיב קָרְבָּנוֹ לְכָל נִדְרִים
וְלְכָל נִדְבּוֹתָם אֲשֶׁר יִקְרַיבוּ לְהָעֵלָה

“Speak to Aharon and his sons and all of Benei Yisrael and say to them, ‘Any man from the house of Yisrael or from the converts in Yisrael who brings near a sacrifice, [to fulfill] all pledges and gifts that they will bring near to HaSh-m as a burnt offering.’” (Vayikra 22:18)

19) [line 36] - **וְדֹכְוֹתָה כְּחִיב תְּמִים וְאַת אָמַר בָּבָקָר לְרַבּוֹת בָּעֵלִי מָוּמִין** - similarly, it is written “Tamim” (unblemished); will you say that “ba’Bakar” (amongst the cattle) comes to include animals with blemishes!?

20) [line 38] - **שְׁבַטָּא דְכִדְבָּרָא** - the staff of the Kirkar (the instrument used by weavers for separating threads on the loom and for other purposes); i.e. there is a great difference between them

21) [last line] - **וְכֹא אָמַר הַכִּין? (= וְהַכֹּא אָמַר הַכִּין?)** and here he said like this?